

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

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Front view of

St. Michael's Church


CHARLESTON, S. C.

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CONTENTS.

| ORIGINAL. | PAGE. |
|--|-------|
| The Great Things done by the Lord for his Church in the General Convention of 1844 : A Sermon preached, November 10th, in St. Michael's Church, Charleston, by the Rector, | 257 |
| The Case of Gallio, - - - - - | 264 |
| The 14th Psalm.—Prayers on entering Church, - - - | 266 |

NEW PUBLICATIONS.

| | |
|--|-------|
| Sermons preached on Plantations to congregations of Negroes, by the Rev. Alexander Glennie, Rector of All Saints, Waccamaw, - - - - - | 268 |
| Reasons why I am a Churchman, or the Episcopalian armed against Popular Objections : second edition. Revised and enlarged. Hartford, 1844, - - - - - | ibid. |
| "Dr. Jarvis' Great Work." "A Chronological Introduction to the History of the Church." - - - - - | 270 |
| The Apostles' Doctrine and Fellowship. Five Sermons preached in the Principal Churches of his Diocese, during his Spring Visitation, 1844. By the Rt. Rev. L. Silliman Ives, D. D. L. L. D., Bishop of North Carolina. Published by the request of the Convention. - - - - - | 271 |

SELECTIONS.

| | |
|---|---------|
| A full length Portrait of Calvinism, &c. (continued,) - - - | 272 |
| Testimonies to Church Principles, - - - - - | 277 |
| Poetry.—Why dont you go to Meeting, - - - - - | 279 |
| Religious Intelligence.—Pinckney Lecture ; Missionary Lecture for November, at St. Stephen's Chapel ; The Rev. I. Swart ; Journal of the Bishop of the Diocese—Extracts from it ; Our Theological Seminary ; Domestic and Foreign Missionary Society of the Protestant Episcopal Church ; | 280-287 |
| Obituary Notices.—Calendar, - - - - - | 287-288 |

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THE
CHARLESTON GOSPEL MESSENGER,
AND
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Vol. XXI.

DECEMBER, 1844.

No. 248.

FOR THE GOSPEL MESSENGER.

—
THE GREAT THINGS DONE BY THE LORD FOR HIS CHURCH IN THE
GENERAL CONVENTION OF 1844:

A Sermon preached, November 10th, in St. Michael's Church, Charleston, by the Rector.

PSALM 126. 3.

"The Lord hath done great things for us; whereof we are glad."

THESE are the notes of lowly, yet exulting praise, which sprang buoyantly from the heart, and broke forth joyfully from the lips, of the ancient people of the Lord, when, after seventy years of reproach from the enemies of their faith and of their country, they were by the decree of Cyrus set free to return to their own land, to rebuild the Holy City and the Temple, to unite again in the solemn services of their venerated ritual, and to restore to its pristine beauty the spiritual body, of which those were but the outward vestments and local habitation. And more exuberant still were the kindred notes, which awoke to gladness the sorrowing nations of Jews alike and of heathen, when the King of kings, of His own mere love and mercy, in pity on poor mankind, gave His only Son to purchase the liberty of Satan's captives, and sent His Holy Spirit to enrich them, and His heralds to proclaim to them the good tidings of eternal redemption, and to conduct the regenerated children of the Lord Almighty to their home in the skies.

And often and again have similar emotions glowed in the bosoms, and been acknowledged by the voices of "souls set free" from the bondage of an evil conscience, by "the Spirit of adoption," shed abroad in their hearts, through the faithful ministration of the Gospel, in all the freeness and fullness of its gracious offers.

And at special seasons, whether of general or of particular "refreshing from the presence of the Lord," the same acknowledgments have been known to come from many of His believing people in grateful return for His mercies to them collectively or individually. Nor will you, therefore, wonder, dear friends, that these words of the rejoicing Israelites should seem to your pastor the most appropriate, wherewith to invite you to share in his feelings of peculiar thanksgiving on greeting you now with the intelligence, which it is at once his duty and his privilege to give you, of the "great things" done for our Church during the

recent assembling of its General Convention. Neither have we any fear of your imagining that in applying to these comparatively domestic occurrences the lofty terms of inspired expression, we are lowering the dignity, or departing from the true import, of the Psalmist's words. We rather count upon carrying with us the sober judgments, and the devout sympathies of all, who, believing in the divine promises, and estimating aright the infinite value of the least of the "things which accompany salvation," are ready to recognize the hand of the Lord in whatever concerns the souls of His people, particularly as affected by the authorized legislation of their ecclesiastical councils. And never, dear friends, has it appeared to me that that hand could by the eye of faith be more plainly seen overshadowing, and bearing up, and guiding His Church, than in the proceedings now to be referred to. To His name let us give the praise. To His prevailing grace ascribe it that evils have been averted or checked, and errors rectified; while in the result, so happily harmonious and so discreet, "great" indeed, we must say, are "the things" which He "hath done for us." And "glad" are we, and glad should you be, in retrospect of what has taken place, and in prospect of the consequences, which may thence be reasonably hoped for. Let me tell you, first, of the temper characterizing the discussions in General Convention—and then of the measures adopted for tranquilizing, purifying, and extending the Church.

And first, of the *temper characterizing the discussions* in the Convention. Very likely you have heard that there were tones, and looks, and words, and gestures, not in keeping with the sacredness of the place, the solemnity of the subjects before us, or the gravity of the persons present and acting. The secular papers have conveyed the impression that scenes not unlike those in political assemblies were of frequent occurrence, and participated in by many. And eye-witnesses may have assured you that such was the case. Nor have I any thought of concealing from you the fact that there were ebullitions of feeling and strong expressions too, which we should regret, and cannot, (nor would we) excuse. We grant indeed that they were to be deplored; and more pleasing, we admit, would be our report, had no such sounds been heard to jar upon the sweet concord of the hearts of the brethren. But, having paid this tribute to the truth, we owe to *it* no less, and to charity yet more, the avowal that impressions abroad in this respect are greatly exaggerated—naturally, no doubt, and unintentionally, but not, therefore, less unjustly and injuriously, as regards not only the members generally of the Convention, whose debates, though animated and earnest, were kind and courteous throughout, but as regards even the two or three, who, under the impulse of ardent interest, betrayed emotions and uttered expressions, for which they were prompt in making amends with a frankness and humility amply satisfactory and highly creditable. I would not give you on this topic the convictions of an individual;—but, while cautioning you against deriving yours from the hasty reports of even the religious periodicals, and while distinctly saying that neither may those statements be relied on which come from persons, who, because unused to the proceedings of deliberative bodies, are perpetually mistaking earnestness for anger, and quickness of reply for impetuosity of temper; rather would I refer you to the testimony of persons experienced in the

proceedings of public assemblies. These have declared that in all of their previous observation they had not met with an instance of discussions so animated, on subjects so exciting, and in which so many were engaged, before such an audience, with so little to look back upon with sorrow. And in proof that all painful sensations were superficial and transient, I might quote for you the Convention's expression of its "gratitude to the Great Head of the Church for the unanimity of feeling which had prevailed, and for the peace and harmony with which its members were about to adjourn." Nor could you have supposed that these were mere words of course, had you heard the delightful assurances which they elicited of mutual affection, rendered stronger than ever by differences of opinion frankly avowed, and zealously, yet pleasantly maintained—or had you, in conclusion, been present when, after three weeks of intimate conference and co-operation, and manly conflict, the brethren parted with many a tearful eye, and voice of tremulous tone, each to pursue in his appointed portion of the Lord's vineyard his work and labor of love,—soothed more than ever by the exquisite consciousness that he was one of a holy brotherhood, and would be remembered in the effectual fervent prayer of many a righteous man.

Next, of the *measures adopted* for the good of the Church. At the head of these we must place that for *tranquillizing* the uneasy members of our spiritual body. And we adopt this arrangement, not in deference to the intrinsic importance of the question involved—for your pastors, brethren, have all along been free from the apprehension of serious errors endangering the doctrinal soundness of our Church. We knew indeed of extravagant notions, and injudicious practices on the part of a small portion of our younger clergy,—and in print we sometimes met with paradoxical statements from those who should have been more discreet. Transactions too had occurred which we thought were liable to be misinterpreted, and of which, therefore, it would be well if the Church could have some explanation. But years and experience, we doubted not, would remedy errors, and time clear up what seemed obscure. For this result we were content to wait—rejoicing meanwhile in the undoubted, and most auspicious, revival among us of attention to neglected principles, and in the renewed investigation of, and desire to return to, primitive antiquity. Therefore it was that, as you may remember, before the recent Convention we said advisedly, (and we declared that we were content to abide by the assertion,) that there was nothing in the agitations of our Jerusalem to make any of us anxious about her permanent prosperity. And now, dear brethren, we return to you to claim the response of your sober judgments to the truth of our assertion, and the correctness of our impression. Nor need I refer you in evidence of both, to aught else than the course and result of the deliberations on the subject, which, for several years, has been exciting most of alarm in the minds of some of our pious, and estimable, and well-meaning, but (as the event has shewn,) misinformed, and therefore panic-stricken brethren. Of course, I am alluding to the alleged existence and growth among us of errors, which, however stigmatized, as "Tractarian," or "Puseyite," or of "Oxford" origin, were thought to be but the embryo and essence of Romanism. Multifarious, indeed, were the opinions and practices grouped together

into what was supposed to constitute a new system of most insidious and hurtful theology. And various were its aspects to the varying mental perceptions of those, who, however united in their dread of its inroads, were far from being agreed in their views of its peculiarities; some of them comprising in their notions of it features in which others saw only the fair lineaments of Scriptural truth; while to others it appeared

“—— a monster of so hideous mien,
As to be hated need but to be seen.”

Hence when we came together, no sooner was this Protean system presented in tangible shape, than, on inspecting it with friendly freedom and mutual explanations of our respective impressions, the eyes of the brethren began to discern more and more clearly how heterogeneous were its constituent parts,—what a congeries it was of truths and errors; the former cherished all along in our Church; the latter, too preposterous to be received by any among us. Accordingly, these were disavowed by one after another of the persons who were thought to be most in their favor—till not an individual, in the Convention, it appeared, could be found to advocate the “Tracts” without qualification. Not only so; but of those elsewhere suspected of being tainted by them it was proved, that scarce an individual on this side of the Atlantic could be named. While in England, among the beneficed clergy only two were heard of, who might with any plausibility be charged with recreancy to the cause of the glorious Reformation. No wonder that after an ample discussion, spread over more than a week, and kept up with an ardour and ability certainly not exceeded in our ecclesiastical annals, and borne-with too with commendable patience and forbearance by those who thought there were other matters more legitimately to come before the Convention, it was determined by a vote of 122 to 12, to leave the whole subject to the cool judgment of the Church at large; assuring its members every where, that in its standards are already to be found sufficient exponents of its principles, and in its Canons the means of passing requisite censure on any of the clergy who any time may have departed from those standards.

And thus, brethren, the Church, we may trust, is tranquillized. Mutual misapprehensions are removed by explanations frank and satisfactory. Brethren, who seemed to each other widely separated, are agreeably surprised to find themselves in close proximity. Individuals there may be, here and there, still alarmed—but theirs, we cannot but hope, are fears not infectious, nor likely to increase. Whereas, the sober-minded and the candid will surely be convinced, that errors disavowed by men of unimpeachable integrity cannot be secretly entertained, but must be really, as well as professedly, rejected—and that, therefore, the rumors of their previous existence were probably exaggerated, if not unfounded—or are, at all events, no longer to be made the occasions of distracting the peace of the Church, and of exciting suspicion among and against the brethren—but may be dismissed as mere “chimeras dire,” without any counterparts in nature. Notwithstanding the fears of those, who foreboded and foretold disastrous divisions, the threefold cord of our Apostolic ministry, cemented by the affectionate adhesion

of an intelligent laity, is not only unbroken, but, we verily believe, has never in the history of our American branch of the Reformed Catholic Church been as strong as at this moment, in the unity of the faith, and the bond of a scriptural peace.

Next, the Convention had to take measures for the *purity* of the Church, and this too in the highest places of its ministry. Of these we desire to speak always with becoming deference, and particularly when personal considerations of peculiar delicacy are involved. Nor shall we ever, but from a constraining sense of duty, touch upon such topics here. To every one of our hearers they bring up, we are aware, emotions most painful and embarrassing. As Churchmen, our hearts are penetrated with poignant grief at each allusion to them—and as Christians, we mourn with undissembled sorrow at the mere thought of occurrences hitherto without precedent in our spiritual household. Deeply must we lament that they have been unavoidably obtruded with such publicity before the whole country. And tremblingly alive may we well be to the “reproach and injury” thence resulting, not only to that office heretofore elevated in our esteem above the reach of the ordinary infirmities of our sinful nature, but to that Saviour, who by the worldly is wounded most deeply through the persons of His highest ministers, and to that religion too, which commonly, though most perversely, is estimated by, if not identified with, the conduct of those who profess it. But hence the duty, we must say, is made only the more imperative of exposing to you the fallacy of this infidel plea, and of reminding you at such time how distinct are principles for men,—how separate essentially, and how separable too in fact, are the former from the latter—and how precious, therefore, would be the faith of the Gospel, though ever so much disgraced by the misconduct of its teachers,—and the efficacy too of their ministrations, how independent of their personal worthiness. Thence also the duty incumbent upon our recent Convention, of giving practical evidence of this essential distinction; and of proving by positive legislation, that, the office remaining in unimpaired dignity, any individual holding it could be considered, and disposed of, separately from it.

Such, accordingly, was the course pursued. In one instance, the tie was severed which had bound the Diocese to its spiritual superior; and in vindication of the Church's purity, the offender, standing previously on the heights of intellectual eminence, and over a field second to but one in its extent and importance, was brought under a discipline as mild and compassionate as it was decided:—in warning to us all that the Church is awaking from her slumber of too indulgent laxity, and is about to gird herself again to that wholesome discipline, without which she never can be the worthy spouse of Him, who is “of purer eyes than to look upon iniquity.” In another instance, the same tendency was shewn in the refusal of the lower House to take any action on the testimonials of one, who though elected by the Convention of a Diocese for the same high office, was not yet cleared from imputations, which, if true, would have rendered him unfit for so holy a trust. And though this was perhaps the most embarrassing of the questions before us, we hold it to be the one most beneficial in its results to the purity of the Church—inasmuch as the intimation thence to all concerned is the more

express, that in vain in future may any be proposed for the Episcopate, if there be against them any "evil reports," which, whether true or untrue, are of sufficient probability to have occasioned even reasonable doubts in the minds of the brethren.

Henceforth we may well hope that the mitre will rest on none other brows than of blameless purity. Sure we are that the pastoral staff will not long be borne by unclean hands. And strange will it be, if the holy bread, and the sacred chalice, are yet to be given to laity of unclean lips. No, indeed, dear friends, the "heaviness" of our hearts at these recent disclosures may "endure for a night," but the morning of our joy will come. With our prayers for the guilty, and with a deep consciousness, each of us, of our own besetting sins, there will, and should even now, arise ascriptions of praise for the vigor thus reviving, the fearlessness thus evinced, the honesty which, nothing moved by eminence of station, and weight of influence, has dared, and will dare, to confront and displace the offender,—and at whatever cost of pain to the other members amputate, if need be, a right hand, or pluck out a right eye, to save the mystical body of our blessed Redeemer. These, we say, are tokens for good. They are proofs of moral courage and spiritual soundness, most auspicious of increasing health. They prove that in our dear Church there is a recuperative energy of purifying virtue,—a life-blood untainted, which, flowing henceforth more and more freely, will impart its vivifying influence through every fibre, till "by that which every joint supplieth," we all grow to "the measure of the stature" of "the perfect man in Christ."

Lastly, let me speak of the measures for the *extension* of the Church. Of these the two most effective are the provisions for carrying the order of Deacons back again to its primitive place,—and for sending Bishops to the borders of, and far beyond, our own land.

It would have gladdened your hearts to witness the enthusiasm, with which the first of these measures was greeted. It had been before the Church ever since the previous Session of the General Convention,—and was early under consideration in the House of Bishops, who, we were told, had its adoption much at heart. It soon came down to the lower House in the shape of a Canon, but was set aside at first for other business of a more urgent nature. Meanwhile, at a meeting held in public, the Western Bishops, in representing the wants of their Dioceses, pleaded earnestly for just such a set of men as are contemplated by this Canon—men not illiterate or uneducated, but who with lesser qualifications in these respects, and particularly without classical attainment, would yet be "apt to teach," and being experienced in the habits of the persons dwelling in the more secluded portions of our country, could go in and out familiarly among them, bringing "the Gospel in the Church" more closely to the homes and hearts of "plain people."

Quickened by this representation, the Southern Deputations were urgent for the measure, which we saw would supply us also with precisely the class of persons that we need for the instruction of our slaves—persons born or bred among us, enured comparatively to our summer climate, possessing the confidence of our planters, and acquainted with the very peculiar modes of speech, and thought, and feeling among our negroes. We saw clearly that under judicious re-

strictions such persons might be of eminent advantage in imparting the sound knowledge, and giving a relish for the spiritual worship, which as Churchmen, we must desire should be participated in—by our dependants.

And delightful was it to hear, next, a response from the Northern Clergy,—especially of the cities, who hailed the proposal as the best of means for furnishing them with suitable assistants, who might “search for the poor” of their respective congregations, “visit the sick, and intimate their estates, names, and places unto the curate, that by his exhortation they might be relieved with the alms of the parishioners.” It is the very thing, they said, designed by our ordinal for Deacons; and that too, which, above all others, we have been wanting in our Churches; some mode of getting at the poor, who, to our shame and sorrow, have been hitherto almost excluded from our places of worship; partly because the Rectors of large congregations, from the multiplicity of duties devolved upon them, have had neither time nor strength to go forth in search of the humbler sheep of the flock of Christ. But give us each a Deacon, one or more, to help us in the *details* of this work, and we count on gathering-in the “halt, and the lame, and the blind,” to the marriage supper of the Lamb. We are confident that the Gospel will again be “preached to the poor,” as of old, by the Church—and the reproach be done away from us, that ours is not the spiritual abode of those whom the Saviour hath chosen as “heirs of His kingdom,” but of the worldly and the fashionable, of whom He has warned us that “it is easier for a camel to go through the eye of a needle,” than for such to be saved. In bright prospect of so glorious a change in the character of our Church, there was scarcely any other feeling than of joy at the proposal. It was agreed to, almost unanimously, amid congratulations on all sides:—and wherever since we have heard expressions of opinion, they have been of warm approval. So we trust it will be in our Diocese.

For ourselves, we avow that of all the doings of the Convention, not one came home so touchingly to our heart as this;—evincing, as it does, the Church’s purpose of recurring to the first principles of her original institution, and affording us the hope that she will now set herself in earnest to her high, because her lowly, office of caring for the poor. Let us but have again Deacons, not in charge of separate parishes, and distinguishable scarcely at all from Presbyters, but *primitive* Deacons, in immediate attendance upon the Bishops, or by his direction officiating in connexion with, and under the supervision of, the Pastors of the Churches,—performing duties appropriate to the lower order of the ministry, baptising, catechising, reading prayers, and, above all, visiting the poor and the sick, and reporting them to the Presbyter for his more competent instruction,—and our General Convention, we shall feel, has indeed given us cause for abundant thankfulness. Our hands will have been greatly strengthened;—our efficiency multiplied. We shall be enabled to draw into the true fold multitudes now wandering in the devious paths of sin and error; and thousands upon thousands of our benighted dependants will bless the day, which placed within their reach the inestimable privileges of a Church, whose every provision declares it to be the home peculiarly of the lowly,—“a guide of the

blind, a light of them which are in darkness, an instructor of the foolish, and a teacher of babes." I verily believe, dear brethren, that this measure alone, if only it be judiciously and zealously carried out by our Standing Committees and our Bishops, will enlist in the work of the ministry the latent energies of hundreds, and do more than all of our "free Chapels," to enrich us with the blessings of those who are "ready to perish," and will diffuse too the pure faith of Jesus with unprecedented rapidity throughout our plantations, to the saving of many souls, and to the effectual defeat of all fanatical attempts upon our domestic institutions.

With this we must pause—reserving till another time what we have to say about the consecration of Bishops for our frontiers, and for foreign countries.

And has not the Lord indeed done great things for us? Making us to be of one mind in our house,—if not completely, yet so as that we may live in peace, and love one another, and agree, though differing in lesser matters. Henceforth we need not fear for the tranquility of our spiritual family. Discussions, we may not doubt, will be the means of drawing us nearer together. Agitations will be but as of the heathful breeze, which purifies the atmosphere, and imparts new vigor to the body, and causes the life-blood to flow the more joyously through the veins. Trials of our faith will work experience, and experience, a hope which maketh not ashamed. And with the blessing upon us of Him, who is with His Church "alway even unto the end," let us but be faithful stewards of His manifold gifts, and He will assuredly enable us to "strengthen our stakes," and "enlarge the borders of our habitation,"—receiving under its hallowed shelter "Barbarian, Scythian, bond and free," Jew, and Greek, Mohammedan, and African, as "one," all of them, with us in Christ Jesus the Lord.

Shall we not then be "glad?" "Yea! my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, for He that is mighty hath done for us great things, and holy is His name." To Him be the praise. To us, brethren, to each and all of us, as individuals, as a congregation, and as members of the "one" body of Christ, be the effort henceforth to "walk worthy of Him who hath called us to His kingdom and glory"—"adorning the doctrine of God our Saviour" by lives of righteousness, charity and peace.

FOR THE GOSPEL MESSENGER.

THE CASE OF GALLIO.

In Acts xviii. 17, we read—"And Gallio cared for none of *these* things." To what does "these" refer? Paul was brought before Gallio, acting as a Judge, and he declined the jurisdiction, giving as a reason that it was "a question of words and names, and of your law" (the Jewish.) The Greeks took Sosthenes and beat him before the judgment seat, in the presence of this very judge Gallio. He did not interfere to preserve the peace, but he now gives no reason for neglecting his duty—the reason, however, is given by the inspired writer: "Gallio cared for none of these things." According to *strict* construction, we

are to understand, that Gallio cared not to protect St. Paul, the Christian, to protect Sosthenes the Jew, to gratify the Jewish people who were against St. Paul, nor to meddle with the Greeks who were breaking the peace and ill-treating a defenceless man. But is it not implied that Gallio's conduct on this occasion had for its cause an indifference to the Jewish religion, (he says as much, "I will be no judge of *such* matters,") an indifference to the Christian religion, represented in the person of the persecuted Apostle Paul, whom, as a magistrate, he was bound to protect, but refused to do so—an indifference to the Jewish religion, further manifested by refusing to protect the chief ruler of the synagogue beaten before his very judgment seat—an indifference to the outrage of certain Greeks, merely because that outrage was the result of dislike for the Jewish religion. Taking this broad view of the subject, considering Acts xviii. 17, as alluding to indifference on the part of Gallio, not merely to individuals and classes—to Paul and Sosthenes—to the rival Jews and Greeks, but in general to all "matters" in which the Christian, or the Jewish, or the Greek faith (whatever it might have been,) was concerned, commentators and sermonizers have been in the habit of reproaching the name (of Gallio,) "making him the type and representative of all the thoughtless and indifferent men on the subject of religion in subsequent times."

It seems to us, it was very natural, and not unjust to Gallio's memory to do so, for a man indifferent to Judaism, Christianity and Paganism, might be very fairly presumed to be indifferent to all religions, and there is no point in the holy Scriptures which would favor an opposite conclusion; and indeed the expressions "none of these things," is sufficiently broad to cover the supposition that Gallio was eminently a worldling—not so much opposed to piety as knowing nothing, caring nothing about it.

But in this age of paradox, a new commentator has found out that Gallio was a *moral* man, (which is nothing to the purpose,) adducing ancient testimony as to this fact; and has presumed that he was a religious man, according to his own way, though he might have been indifferent to Paul's religion, and Sosthenes' religion, and the Greeks' religion. In his "Notes on the Acts," Rev. Mr. Barnes tells us Gallio was "mild, amiable, upright, just." We shall not stop to deny it, because he might have been, and yet "worldly, careless, skeptical, indifferent" to the *soul's* welfare. There is some evidence that he was indifferent to the religion of *his country*, for we are told that he cared for none of these things, viz: the Greeks, for *their* religion's sake, taking part against the ruler of the synagogue for *his* religion's sake. And Gallio was a Greek.

Mr. Barnes admits "he was indifferent to the disputes between Jews and Christians." Now there are no other religion's which have a divine foundation, and he who is neither Jew nor Christian, and knows of these systems, may be fairly presumed to be a neutral on the subject of religion; at least, they who say he is not, must prove their assertion. A man who said "I will be no judge of *such* (Jewish and Christian religion) matters"—of whom divine inspiration has recorded that "he cared for none of *these* things," it is far more reasonable to suppose was what is

called a worldling, than a pious Pagan. And to say that they "defame" Gallio, who warn men to beware of his spirit and conduct, is to defame those who give such warning, and avail themselves of this Scriptural beacon.

OLD SCHOOL.

In the "Portrait of an English Churchman," we read as follows:—
 "If this, said Gallio, were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of words and names, and of your law, look ye to it, for I will be no judge in *such matters*," that is to say, I will provide for the safety of your persons or property, but as to your souls, if such you have, you must take care of them yourselves. This, I say, would be *the principle* on which a straight forward infidel, like Gallio, would act."

FOR THE GOSPEL MESSENGER.

THE XIVTH PSALM.

In the Prayer-book, (taken from "the Bishop's Bible" translation,) this Psalm has *eleven* verses. In the Bible (King James' translation,) it has only *seven* verses—the 4th, 5th, 6th and 7th verses, as in the Prayer-book, not being in *our* Bible. Now these omitted verses are quoted in Romans iii. 13th–18th. St. Paul's copy of the Psalm must, therefore, have contained these four verses found in our Prayer-book, but omitted in our Bible. The matter is explained in a note, by Rev. Henry Stebbing, contained in the recent English edition of the Pictorial Prayer-book, as follows: The 5th, 6th, and 7th verses, are "not in the original Hebrew, but were introduced into the *old* version from some copies of "the Septuagint, and on the *authority* of Romans iii. 13th–18th."

PRAYERS ON ENTERING CHURCH.

To the Editor of the Gospel Messenger:

DEAR SIR:—A colored member of my flock lately asked me what he ought to say, when he kneels down and prays upon entering the Church on Sunday. Upon thinking of his application afterwards, I saw that I ought to do every thing in my power to make the services of the sanctuary as profitable to the *negro* portion of my charge as possible; and accordingly, with the aid of such books of devotion as I have by me, I compiled the accompanying simple directions. After some explanation and instruction, I trust that many of them will, through God's blessing, feel as the Psalmist did. "Lord, I have loved the habitation of thy house, and the place where their honor dwelleth." "I was glad when they said unto me, we will go into the house of the Lord."

All Saints, Sept. 17th, 1844.

A. G.

As you are going to Church,

1. Remember that you are going to God's house, and think of Him, and your duty to Him.

2. Remember that you are going to pray to God, to praise him, and to hear His word: and go with a ready mind for those holy duties.

3. Remember to keep yourself humble, and attentive, and very devout in God's house, that you may return with His blessing upon you.

When you come to the Church door, say within yourself,

O how amiable are thy dwellings, thou Lord of hosts!

My soul hath a desire and longing to enter the courts of the Lord; my heart and flesh rejoice in the living God.

Blessed are they that dwell in thy house; they will be alway praising thee. *Ps. 84. 1, 2, 4.*

When you come to your seat, kneel down and say secretly,

I.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that we may obtain our petitions, make us to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

II.

O God, forasmuch as without thee we are not able to please thee; mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, and may more especially help us in all the holy duties of this day, through Jesus Christ our Lord. *Amen.*

At the end of the Service, after the Minister has pronounced the blessing, say aloud, Amen.

And then say secretly,

May it be so. May thy blessing be always with us. And O Almighty God, who hast promised to hear the petitions of those who ask in thy Son's name; we beseech thee mercifully to incline thine ears to us, who have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

On Communion days, when you kneel down at the altar, say secretly,

God be merciful to me a sinner. Lord I believe, help thou mine unbelief. I believe, Lord Jesus, that thy body was wounded for my transgressions: that thy blood cleanseth from all sin.

After receiving the bread, say secretly,

AMEN: Glory be to thee, O Lord Jesus, who art the bread of life. O Lord, give to me a lively faith, that I may always look to thee, who didst give thy life for the life of the world.

After receiving the cup, say secretly,

AMEN: Glory be to thee, O Lord Jesus. O wash away all my sins in thy atoning blood. To thee be glory and dominion for ever. *Amen.*

When you return to your seat, kneel down and say secretly,

Grant, O Lord Jesus, that my soul may be strengthened and refreshed, by thy body and blood. O help me spiritually to feed upon thee, by believing in thee as I ought to do. O put new life into me, and into all of us here; that our faith may increase daily; that we may love, serve and delight in thee, and praise thee more than we have ever yet done. *Amen, Amen.*

NOTICES OF NEW PUBLICATIONS.

Sermons preached on Plantations to congregations of Negroes, by the Rev. Alexander Glennie, Rector of All Saints, Waccumaw.—We have great pleasure in announcing that a small volume, with the above title, is now in the press of Mr. A. E. Miller, and will soon be published.—The profits from the sale appropriated by the author to the African Mission of our Church.

Reasons why I am a Churchman, or the Episcopalian armed against Popular Objections: second edition. Revised and enlarged. Hartford, 1844.—These, twelve in number, are well sustained, and are as follows:

1. Because I find, that the ministry in three orders, as it now exists, in the Episcopal Church, has the clear sanction of Scripture.

2. Because I find that three orders in the ministry, as they are now found in the Episcopal Church, did certainly exist in the primitive Church, in its earliest and purest days.

3. Because I find that the early Christian Church, throughout the whole world, was certainly organized like the Episcopal Church, under three orders of the ministry. The most eminent non-Episcopalians, acknowledge this fact, that as soon as history begins to reflect any light upon the condition of the early Church, that Church was *every where found*, having Episcopal order and government. Early history gives us no trace of Congregationalism or Presbyterianism.

4. Because the Episcopal form of Church order and government is *necessary and safe*.

5. Because the *apostolic origin* of Episcopacy, in three orders of the ministry, is explicitly *acknowledged* by the most learned non-Episcopalians.

6. Because the Episcopal Church still *retains* the doctrine of the *Apostolic Succession*, and *has that succession*.

No feature of the Episcopal Church is more violently assaulted at the present day, than this. In none is she more impregnable. For, she has the clearest sanction of Scripture, of almost universal Christendom, and of common sense.

What, then, is this doctrine, of the Apostolical Succession? It is simply this. It is the question, whether A, B and C, being *private members* of a Christian Communion, being even females, having by ballot, or by any other mode, elected D, *also a private member* of the same communion, do, thereby, simply in virtue of that election, *make and constitute* D a minister of Jesus Christ, in his Church, and do empower him, as Christ's ambassador, to preach his Gospel, and officially administer his sacraments? Or, on the other hand, whether Jesus Christ did, himself, institute a ministry, to be perpetuated in the Church by ordination?

7. Because, in the Episcopal Church, I am permitted to worship God in a form of sound words, adapted to express, and to promote, the purest and most fervent devotion.

8. Because the *Liturgy* of the Episcopal Church is conservative of Christian doctrine, or is adapted to perpetuate in the Church, the truth of God, in its simplicity and purity.

9. Because I find, that in the Episcopal Church, there have been nurtured the choicest fruits of piety.

10. Because the Episcopal Church, in her creeds and articles, bears witness with singular moderation and firmness, to the great truths of the gospel, in their simplicity, unmingled with the sophistry of human philosophy.

11. Because the Episcopal Church has ever borne the most decided testimony against the errors of the Church of Rome.

12. Because the organization and government of the Episcopal Church harmonizes so completely with the freest civil institutions.

These facts ought to be generally known.

"Of the American Bishops who have joined the Church from other denominations, are the following: Jarvis, Provoost, Bass, Chase, Brownell, Ravenscroft, Smith, and Otey. 'Of two hundred and eighty-five persons, ordained by Bishop Griswold, before 1841, two hundred and seven came into the ministry of the Episcopal Church, from other denominations. At least two-thirds of the Clergy of the Church, in this country, were not educated Episcopalians. And within the last thirty years, about three hundred *ministers* of other denominations have entered the ministry of the Episcopal Church.'" * * "The English Church, so far from deriving her *origin* from that of Rome, was planted in Britain, as learned authors assures us, and with three orders in the ministry, in the very first ages of Christianity, probably by the very apostles themselves, and most unquestionably, centuries before Popery had existence." "The Church was found already planted there before the close of the second century; whereas, Augustine, the *first Romish missionary*, did not arrive there, until A. D. 596." * * "At the Council at Arles, in A. D. 314, we find the subscriptions of three of those Bishops. There were present, also, such Bishops at the Council of Sardica in 347, and of Ariminum, in 359." "Queen Elizabeth said to the Roman Catholic princes, there was no new faith propagated in England, no new religion set up, but that which was commanded by our Saviour, practised by the primitive Church, and approved by the fathers of the best antiquity." "Cranmer, and Latimer, and Ridley, and Hooper, and Farrar, and others, were among her martyred Bishops? and that John Rogers, and Sanders, and Bradford, and Taylor, and others of her presbyters perished in the flames, for no other crimes than their unflinching opposition to the Romish Church? And dare it be said, that the Church in which such men were trained for the crown of martyrdom, is no better than Romanism? The very ashes of the dead might almost be disturbed by such gross calumny." * * "Out of nearly *one hundred sects*, which were flourishing in the days of Charles I., and whose names are recorded on the page of history, but two or three are now in existence, and these so altered, that they could not at present be recognized by their own founders.' There are at least *twenty-two distinct sects* among the Congregationalists, Presbyterians, Methodists, and Baptists, in the United States, at the present day, besides many scores of other sectarists, such as Millerites, Mormons, Tunkers, Swedenborgians, and the number swelling annually, and yet every one of these confidently claiming to be the very 'body of Christ,' to whom he left his promise, that 'the gates of hell shall not prevail

against his Church " And yet, forsooth, because the Episcopal Church will not sympathize and fraternize with every one of these self styled Churches, which are so bold in denouncing and excommunicating each other, she is branded as exclusive !!!"

Our readers will also be glad to have this extract : " In respect to the piety of the Church, it is freely confessed that the piety which the Church tends most to foster, is not a noisy, boasting, superficial piety. It is the calm, deep, reverential piety of the affections and the heart. It is piety which is formed as in the presence of a pure and holy God. It is piety which distrusts itself—which hopes only in God's mercy, and shows its fruits in a pure and holy life. It is piety which gladdens the chastened heart in prosperity, and which glows with fresh vigor in the dark hour of trial. It is rather the calm, deep flowing river, smoothly and noiselessly rolling its way along, with an ever deepening, swelling tide, than the hoarse, noisy stream, which now thunders in cataracts, and now anon, is almost or completely dried up. It is piety also, which hitherto has brought forth fruits abundantly, to the praise and glory of God. For it is to that Church we are indebted for the translation of the Holy Scriptures, now our most precious gift. It was in that Church that the first blood of martyrdom was poured out, at the reformation. It is to that Church we are indebted for the example and labors of such men as Walton, and Kenn, and Herbert, and Hooker, and Leighton and Heber, and Simeon, and Martyn, and Newton, and Buchanan, and Thomson, not to name a mighty host of the dead and of the living. It is to that Church that our libraries are indebted for the practical writings of such men as Law, and Beveridge, and Jeremy Taylor, and John Scott, and Sherlock, and Wilson, and Wilberforce, and Richmond, and Hannah More, not to name writers of the present day, who are filling all our libraries with the choicest treasures."

" *Dr. Jarvis' Great Work.*" "*A Chronological Introduction to the History of the Church.*"—Dr. Jarvis is already well known to our readers, and to a large portion of the English Church, as a very learned, sound, and judicious Divine. He was six or seven years ago appointed by the General Convention of our sister Church of America, "*Historiographer to the Church*, with a view to his preparing, from the most original sources now extant, a faithful Ecclesiastical History, reaching from the Apostles' times, to the formation of the Protestant Episcopal Church in the United States." In the fulfilment of the task thus allotted him, the Rev. Doctor has completed the invaluable work before us, as an appropriate introduction to Ecclesiastical History. And a more learned, able, and valuable work has not appeared for many years. No library can be complete without it. We know no person upon whom the office of Historiographer to the Church could have been so appropriately imposed ; and we doubt not Dr. Jarvis' valuable labours will be appreciated as highly in England as any other part of the world. He well understands the theological controversies of the past as well as of the present times, and will be found sound, Catholic, and judicious. We shall look forward with much interest to his forthcoming volumes on Ecclesiastical History ; for nothing is more wanted for the present age, than a faithful history of the Church, and of the various sects which have

at different times troubled her. This requires learning, ability, judgment, and research, which few possess, but which this invaluable volume exemplifies to be possessed by Dr. Jarvis, whose life, we hope and pray, it will please Almighty God to spare till he shall have fully completed the important labours marked out for him.

The work is divided into two parts. In the first part, the various computations, dates and discrepancies are fully considered and adjusted; and in the second part, the dates of our blessed Lord's birth and passion, and of the principal events connected with his life, are examined and correctly given. And when it is recollected that this work is strictly and truly written from original evidence, unbiassed by theory, and untrammelled by any previous investigation of modern writers, the fact that its results should be in such perfect harmony in various points with some of the most learned and laborious of modern computations, affords internal evidence of its truth, and is in itself a sufficient recommendation to public favour.

To give quotations from a work like this, is out of the question, and we need therefore only call attention to it, that our readers may speedily place it in their libraries as a most valuable and an indispensable addition.—*London Churchman's Newspaper.*

☞ Subscriptions to Dr. Jarvis' Work, entitled "An Inquiry into the true dates of the birth and death of our Lord Jesus Christ; in which is comprised a Chronological Arrangement of that part of the history of the Christian Religion which is contained in the Four Gospels," are received by A. E. Miller, No. 4, Broad-street.

The Apostles' Doctrine and Fellowship. Five Sermons preached in the Principal Churches of his Diocese, during his Spring Visitation, 1844. By the Rt. Rev. L. Silliman Ives, D. D., L. L. D., Bishop of North Carolina. Published by the request of the Convention. Appleton, New-York and Philadelphia. 16mo. pp. 490.—This book is one of those of which it is very difficult to speak as one feels, precisely because of its great merit. There is about it nothing extraordinary, no brilliant eloquence, and no attempt at eloquence: on the contrary, every thing is plain and yet dignified, exactly what the address of a Christian bishop ought to be, when he is fulfilling his vow "to instruct the people committed to his charge." It would be absurd for us to express an opinion about the soundness of the doctrines taught by the Bishop of North Carolina: but our feelings may, innocently, we hope, be gratified by stating, that they are in a very remarkable manner identical with those which we have feebly endeavored to maintain in this periodical. The perspicuity of the style, and the excellence of the arrangement, are such as to make these discourses invaluable as a means of communicating the most important knowledge to the young. We had thought of obliging our readers with an extract; but the excellence of the work is so uniform, that we are unable to make a selection, and must instead of so doing, recommend to all our readers, without distinction of sex or age, to read the book. Of those who may do so, we have no doubt that they will use whatever influence they may possess to promote its circulation.—*True Catholic.*

SELECTIONS.

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CALVINISM.

[Continued from page 245.]

To explain the philosophy of the human mind is not an easy task. So far as we can build upon *facts*, so far we are confident that we are right. When we quit this plain rule, we become perplexed and confounded. That I *think* is a fact; I am certain of it from *consciousness*; and therefore no further proof is wanting. But when I attempt to explain *how* I think, I am lost. I am certain, because conscious, that I am a free agent; and therefore to attempt an explanation of human liberty, does but darken, instead of enlightening the subject. And yet, in direct contradiction to what every man experiences within himself, *Calvinists* will either deny the freedom of the will, or if they admit it, will idly attempt to reconcile it with a chain of motives arranged by a divine decree, and operating irresistibly upon our choice. There is no truth of which I am more certain than this, that I have within me a self-determining principle, and that when I am irresistibly forced to act, I am not a free agent, and therefore not accountable for my conduct. Here I stop, (for we must somewhere,) and leave metaphysicians to puzzle themselves and others as much as they please.

Now upon this firm ground, I build these incontrovertible positions. That being a free agent, I can do either right or wrong; that when I do right, I please my Creator; and when I do wrong, I become guilty in his sight:—That there can be no such thing as right or wrong, as it respects me, when my will is forced; and, consequently, that I am no subject either of reward or punishment. These things being so, there is, (at least to my mind,) an end of Calvinism.

If then, by attending to the operations of our own minds, we may be certain that the doctrines contained in the quotations, I have given from Calvin, and several of his disciples, are false, we may be very certain that there is nothing in the sacred writings which militates against these genuine dictates of the human mind. Let us take a concise view of some passages of Scripture, and we shall be convinced that reason and revelation perfectly coincide.

1. From the following passages, it is beyond contradiction that God willeth not the death of sinners—"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever," saith the Lord, concerning the children of Israel, "whose carcasses fell" soon after "in the wilderness, through unbelief." (Deut. v. 29) Again, Psalm 81—"O that my people had hearkened unto me, and Israel had walked in my ways, I should soon have subdued their enemies, and turned my hand against their adversaries," &c. And in *Isaiah* it is thus written (xlvi. 17.) "Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldest go: O that thou hadst hearkened unto my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." Again, (chap. lxxv. 2.)

"I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts; a people that provoketh me to anger to my face, that sacrificeth in gardens," &c. Upon this passage Calvin thus comments, in direct opposition to his own system: "By spreading forth the hands is meant a daily summoning them *to draw and unite them unto himself*;" and a little after, "the Lord never speaks unto us, but he therewith stretcheth forth his hand *to unite us unto himself*, and causeth us to feel that he is near unto us. Yea, he so manifests his *fatherly love*, and so willingly accepts of us, that if we yield not obedience unto his voice, we ought justly to impute the same *to our own frowardness*."

Upon these texts, and many more of the same import, I raise the following argument:

If God really and unfeignedly desires the salvation of those who perish, then he really intended the death of Christ for all men.

But God really and unfeignedly desires the salvation of all men, as appears from the above passages.

Therefore he intended the death of Christ for all men.

To these texts I will add two more, and reason from them in a different way. *Jeremiah* xliv. 45. "Howbeit I sent unto you all my servants, the prophets, rising early and sending them, saying, O do not this abominable thing that I hate. But they harkened not, nor inclined their ear to turn from their wickedness, to burn incense unto other gods." The other is, that pathetic lamentation of the Saviour over Jerusalem: "*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not: Behold your house is left unto you desolate!*" &c. *Matt.* xxiii. 27.

Upon these passages I thus reason: either the Almighty and the blessed Redeemer were sincere, or they were not. To say *they were not*, is too shocking to be uttered, too shocking to be even thought of. If sincere, there is an end of Calvinism. For those very Jews, whose salvation the Saviour so earnestly desired, and, consequently, for whom he died, perished in their sins.

Here again Calvin flies in the face of his own system. He says, upon the former text, that "God was watchful, because *he was solicitous for the people's safety*, even as a man that is intent upon his business, will not stay till the sun shines upon him, but will prevent the morning itself," Upon the latter he thus comments—"God attempted, in a way of gentleness and fair speaking, to *allure* the Jews unto him; that his *benignity* was great towards them; that his invitations were more than mother-like;" with much more to the same purpose. What a compound of falsehood and inconsistency is Calvinism!

A second argument which I propose to my Calvinistic readers, is the following:—

If Christ died for the *Elect* only, and not for all men, then no one will be liable to condemnation for not believing in Christ. Not the *Elect*, for they are predestinated to eternal life—not the *Reprobates*, for were they to believe in Christ they would believe a lie, as Christ, by the supposition did not die for them.

That no man can be damned for not believing a lie, is a dictate of common sense, and absolutely essential to strict justice. The declaration of Scripture is, "He that believeth on Christ, is not condemned; but he that believeth not [provided Christ has been preached to him] is condemned already, because he hath not believed in the name of the only begotten Son of God." Not believing in Christ, is declared by the Holy Ghost to be the capital sin for which men will be condemned. Thus again: "For if the word spoken by angels is steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation, which at first began to be spoken by the Lord," &c. (Heb. ii. 2, 3.) This implies, that contempt of the gospel, or a disbelief of it, is a sin highly offensive to the Almighty, and will most assuredly be punished; for "he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son." (1 John v. 10.) This proposition then being indisputable, that unbelief renders men justly obnoxious to God's wrath, and that no *Reprobate*, for whom Christ did not die, can possibly be punished for not believing that he *did*, the conclusion is irresistible, that Christ died for all men without exception.

My third argument against particular Election runs thus: If God did not intend the death of Christ for all men, in order to their salvation, then they have not a sufficiency of means vouchsafed to them, whereby they may be saved: But all men *have* a sufficiency of means vouchsafed to them. Therefore Christ died for all men.

The major proposition cannot be controverted. The minor I thus prove:—If God does not vouchsafe to all men sufficient means of salvation, then those to whom they are not vouchsafed cannot be punished for impenitency and unbelief. For if to repent and believe, be such acts of the soul as cannot be performed without the irresistible grace of God, it cannot be sinful not to repent and believe when that grace is refused; and, consequently, were God to punish men for the want of these qualifications, he would punish them for not doing impossibilities; which is utterly inconsistent with the divine nature.

A second proof of the minor proposition is the following:—If God does not vouchsafe a sufficiency of power to believe and repent, to those who live and die in unbelief and impenitency, then our Saviour, without the least cause, wondered at the unbelief of many of his hearers. "And he marvelled because of their unbelief." (Mark vi. 6.) Now, there certainly can be no reason for marvelling, that the thorn should not bring forth grapes; nor, that the thistle should not produce figs; nor, that a blind man should not see the sun when it shines.

In like manner, there can be no room for marvelling at the faith of men, when it is produced in the soul by irresistible grace. "When Jesus heard it (the answer of the Centurion) he marvelled, and said unto them that followed, verily, I say unto you, I have not found so great faith, no, not in Israel." (Matt. viii. 10.) If it requires, as the Calvinists say, irresistible grace to work faith in the soul, it never can be reconciled with the wisdom of Christ, to wonder that faith should be produced by Omnipotence; or, that man should not act when he is totally destitute of power to act, and no aid whatever is given to him.

I prove, in the third place, by the following argument, the truth of the minor proposition, viz. That all men have sufficient means of salvation.

If it be declared in scripture, that it is the design of the Almighty, in the last judgment, to stop the mouths of the ungodly by the equity of his proceedings, then all men must have sufficient power to repent and believe. Now, this is declared in scripture—"We know that whatever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God." (Rom. iii. 19.) To deny the consequence resulting from this declaration, would be to contradict the plainest dictate of reason. If there be no means of avoiding guilt, and acquiring the qualifications for future happiness, no punishment can possibly follow. It would be an outrage on common sense, to assert the contrary. The person who had not on a *wedding garment*, when asked the reason of it, *was speechless*; but had he been acquainted with the doctrine of irresistible grace, and with that which asserts that the means of salvation are not extended to Reprobates, he might have given a very sufficient answer; viz. It was not possible for me to procure a wedding garment. The King, in his turn, must have become *speechless*. So in the parable of the talents, if the *unprofitable* servant could have plead a want of power to improve *his talent*, as his fellow servants improved *theirs*, the King never would have ordered him to be *bound hand and foot and cast into outer darkness*.

The fourth and last proof of the minor proposition is this: If wicked men, who perish in their sins, have not the means of salvation, then God, when he graciously and affectionately invites them to repent and believe, mocks them, and insults their weakness and misery. But this can never be conceived of the Father of mankind—it would be impious to maintain it. It therefore follows, that God sincerely desires the salvation of his creatures, and that consequently they have sufficient means of repenting and turning from their transgressions, that iniquity may not be their ruin.

The minor proposition of my argument being thus, as I conceive, incontestibly established, it follows irresistibly, that God intended the death of Christ for all men.

I might proceed to present to my reader several other conclusive arguments in favour of general redemption; but as I study brevity, I shall omit them, and exhibit, without any comment, several texts of scripture, which expressly and unequivocally assert the doctrine I am contending for.

St. John says, (vi. 51,) "He is the propitiation for our sins, and not for ours only, but also for the sins of the *whole world*." St. Paul declares, that Christ "gave himself a ransom for *all*." (1 Tim. ii. 6.) "Because we thus judge, that if one died for *all*, then were *all* dead; and that he died for *all*, that they who live," &c. (2 Cor. v. 14, 15.) "That he by the grace of God should taste death for *every* man." (Heb. ii. 9.) "Who will have *all* men to be saved," &c. (1 Tim. ii. 4.) "Not willing that *any* should perish, but that *all* should come to repentance." (2 Peter iii. 8.) "Therefore as by the offence of one, the judgment came upon *all* men to condemnation; even so by the righteousness of one, the free gift came upon *all* men, to justification of life." (Romans v. 18.) "Destroy

not him with thy meat *for whom Christ died?*" (Rom. xiv. 15.) "And through thy knowledge shall the weak brother perish *for whom Christ died?*" (1 Cor. viii. 11.) "Even denying the Lord that *bought* them, and bring upon themselves swift *destruction.*" (2 Pet. ii. 1.) "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, *the latter end* is worse with them than the beginning." (2 Pet. ii. 20.) "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant *wherewith he was sanctified*, an unholy thing, and *hath done despite* unto the Spirit of Grace?" (Heb. x. 29.) "Then his Lord, after he called him, said unto him, O thou wicked servant, I *forgave* thee all that debt because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant?—And his Lord was *wroth*, and *delivered him to the tormentors*, till he should pay all that was due to him. *So likewise* shall my heavenly father do also unto you; if ye from your heart forgive not every one his brother their trespasses." (Matt. xviii. 32, &c.) "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works." Psalm xlv. 8, 9.

On these verses I would just observe, that there is no possibility of reconciling the assertions contained in them with the doctrine of *reprobation*. In what respect is God "gracious, and full of compassion" to the *reprobates*? In what respect are "his tender mercies" over them? 'Why—they enjoy the good things of this life; have health, and friends, and wealth, and happy families, and a variety of comforts.' But this is far from being true of millions of them; but if it were of every individual, this would but increase their damnation, as abuse of mercies certainly does. Nor will the nature of the human mind admit of any alleviation of present misery from reflection on past enjoyment. The person perishing with cold can derive no comfort from reflecting on the heat of summer.

—"Who can hold a fire in his hand,
By thinking on the frosty Caucasus?
Or cloy the hungry edge of appetite,
By bare imagination of a feast?
Or wallow naked in December's snow,
By thinking on fantastic summer's heat?
Oh no! the apprehension of the good
Gives but the greater feeling to the worse."

These are but a few of the passages of scripture which expressly declare, that Christ died even for those who perish; and I defy all the art of man to extract *Calvinism* from them.

(To be continued.)

Be not careful for the shadow of a great name, or for the familiar friendship of many, or for the private affection of men. For these things both distract the heart and greatly darken it.

TESTIMONIES TO CHURCH PRINCIPLES,

Selected from Episcopal Charges and Sermons. London, 1843.

(Continued from page 247)

BISHOP OF ST. DAVID'S. *The "Evangelical" System.*—"According to the descriptions which have been given of this system, by those who profess to be resisting it, it is represented as one which undervalues the authority of the Church, disregards her ordinances, neglects her ritual, disparages the Sacraments, virtually abandons some of her peculiar doctrines, destroys the proportion of her theology, and contracts its compass, by the undue prominence given to a few articles of faith, substitutes empty phrases, barren, unreal notions, sensible excitement, feelings and impressions, for the substance of religion, for true devotion, for the conscientious discharge of social duties, for habits of self-denial and charity, for the diligent cultivation and practical exercise of Christian virtues; and thus tends to diffuse a kind of Antinomianism, which is only the more dangerous, on account of the subtlety and refinement by which it eludes superficial observation, and abstains from all that would offend decency and common sense."—"I must avow that the result of my observation has been a very strong impression both of the reality and of the extensive prevalence of the evil," (*i. e.* as above represented.)

The Apostolical Succession.—"It is not, I believe, disputed by any one, that what is called the high doctrine of the Apostolical Succession, (including *i. e.* not only the historical fact, that the ministry of our Church is derived by uninterrupted descent from the Apostles, but likewise that it was established by them as a permanent and unalterable institution, to be continued according to certain invariable regulations,) I say, it is hardly disputed that this doctrine has been held by so large a part of our best divines, and has received so much apparent countenance from the anxiety shown to preserve the succession when it was in danger of interruption; that it would be unreasonable to complain of it as a novelty, or even to represent it as being now exclusively held by a particular school."

The Importance of the Sacraments.—"Indeed, since the Church herself teaches, that the Sacraments are *generally necessary to salvation*, it seems difficult for any one to exaggerate their importance, unless he were to hold, what I believe no one maintains, that the necessity is not merely general, but universal and absolute."

BISHOP OF ROCHESTER. *Belief in Baptismal Regeneration required of the Clergy.*—"I cannot entertain any unity of religious feeling with a body of Christian ministers, who, having declared that they will conform to the Liturgy of the Church of England, and, having been admitted to partake of its endowments, offer up the prayers of that Church with their lips, whilst they disbelieve the doctrines involved in them, and return thanks to Almighty God, that the children they baptize are regenerated, when they at the same time deny that any such influence of the Holy Spirit has been exercised in their behalf."

Value of Catholic Consent in the Interpretation of Scripture.—"We must admit that, for the right understanding of Holy Scripture, it is of great importance to ascertain what opinions the writers, ancient or mo-

dern, have held on the questions, respecting which we desire to obtain information, and more especially to observe on what points they universally agree. In such cases, the concurring sentiments of the Christian world ought to prevail against any modern interpretations."

The Real Presence.—"By the consecration of the bread and wine, according to the example, and in obedience to the commands of our Lord, His spiritual presence is in a mysterious manner vouchsafed to us, through the medium of these elements, the emblems or representations of His body and blood, thus verily and indeed taken and received by those who feed on Him in their hearts by faith with thanksgiving. We must rest satisfied with our Saviour's declaration, "This is my body," but how the Holy Spirit operates we know not, and if we could obtain such knowledge as would render the mode of communication evident to our senses, the Eucharist would cease to bear the character of the holy mystery we acknowledge it to be."

Confession and Absolution.—"In visiting the sick and the dying, our Church requires that you move them to make special confession of their sins, and on the expression of their sincere faith and repentance, the power of absolution is confided to you; but all the real comfort and effect to be derived from it, depend upon the satisfaction of the person's mind as to the sincerity of his repentance."

Fasts and Festivals.—"I trust that you will not omit the fasts, festivals, and saints' days, for which special services have been appointed, whenever there is a probability of a congregation being assembled together."

BISHOP OF RIPON. *The Duty of acting up to the Rules of the Prayer-Book.*—"We cannot forget how rigid an examination was instituted before the present order of public worship was settled; and we may feel assured that whatever in matters of ceremony and discipline was permitted to remain, was considered by our Reformers to be essential to its decent maintenance, as well as to the edification of the people: and when we consider the trying circumstances under which the body of that Liturgy, and the special directions with which it was accompanied, were framed—when we call to mind that its Rubrics (as has been eloquently said of them) 'were written in the blood of some of their compilers, men famous in their generation, who yielded up their lives for the great truths of the Gospel,' we shall surely think it no light matter to disregard these injunctions, to curtail the services which they prescribe, or to set up an order of our own in any matter in preference to that which has received so grave and deliberate a sanction."

Dignity of the Sacraments.—"I believe that they," (the Oxford writers) "have done good service in leading some who were, perhaps unconsciously, inclined to view the Holy Sacraments as mere badges of the Christian profession, and the Holy Eucharist as little more than a commemorative rite, to entertain a juster sense of their real import."

(To be continued.)

POETRY.

WHY DON'T YOU GO TO MEETING.

The Mother's Answer.

I.

You may tell me of the meeting where you Dissenters go;
 You may tell me of the liberty that you Dissenters know;
 I am little of a scholar, but the question is not long,—
 For he who stays away from Church, I know, is going wrong;
 THERE IS A WAY THAT SEEMETH RIGHT, the holy Scripture saith,
 IN A MAN'S OWN EYES, as yours does now, BUT THE END THEREOF IS DEATH.

II.

The fine old Church! I love it well, with its tower so tall and grey!
 There it has stood, where now it stands, five hundred years. they say:
 The greatest joys that I have known, or griefs I've had to bear,
 The warmest feelings of my heart, they have every one been there;
 Shall I leave it and my Prayer book now, to go with you and look
 At the preacher whom you tell me of, that prays without a book?

III.

My father and my mother in yonder Church-yard lie;
 And as they brought me up, I mean, by God's good help, to die:
 I think 'twould almost grieve their souls, though I hope they are in bliss,
 After all their teaching and their prayers, if I could come to this:
 Their fathers too, before them, were Churchmen all their days;
 I'd never be the first to turn to your new-fangled ways.

IV.

It was in Church, that happy day, the happiest of my life,
 That my husband said, "I TAKE THEE TO BE MY WEDDED WIFE,—
 TO HAVE AND TO HOLD, FROM THIS DAY FORTH, IN SICKNESS AND IN HEALTH,
 FOR BETTER AND FOR WORSE, AND IN WANT AS WELL AS WEALTH."
 * * * * *

V.

My baby too! my darling one! you know not what I felt,
 When with godfathers and godmother beside the Font I knelt;
 And the Parson took him in his arms, and the Church's prayers were said,
 And the water sprinkled on his brow, and the Holy Cross was made;
 And all the congregation seem'd to welcome me again,
 Giving thanks to GOD, WHO brought me through my peril and my pain.

VI.

And when my precious baby died, I followed while they bore
 His little coffin to the Church, and then I wept no more;
 How *could* I but take comfort, when I heard from God's own word,
 The text that calls them BLESSED WHO ARE SLEEPING IN THE LORD?
 No! I will keep the good old paths that all good men have trod;
 And I never can forget my Church, till I forget my God!

"Church."

RELIGIOUS INTELLIGENCE.

Pinckney Lecture.—It was delivered on the day appointed by the Testator, and at the place (St. Philip's Church,) by the Rector of All Saints, Waccamaw, (Rev. A. Glennie.) The subject for the lectures, prescribed by the Testator is, "the greatness and goodness of God," and the first named attribute was treated on the present occasion.

Missionary Lecture for November, at St. Stephen's Chapel.—It was by the Rector of St. James' (James' Island) on the remarkable prophecies, relating to Shem and Japhet, as connected with Missions. The amount collected was \$16.

The Rev. I. Swart, having received a call to originate a congregation at Mars Bluff, Marion Dist., S. C., has, with the consent of the Vestry and the approbation of the Bishop, resigned the pastoral relation of St. Paul's Church, Paris Hill, Oneida county, Western New-York.

Journal of the Bishop of the Diocese—Extracts from it.—August 7, Wednesday, at Aiken, after "Morning Prayer," by the Rev. Mr. A. Ford and Mr. E. Walker, and a Sermon by the latter, I administered Confirmation to three persons, and made an Address. At 5 P. M., read "Evening Prayer."

11th, 10th Sunday after Trinity, at St. Michael's, after "Evening Prayer," I preached.

14th, Wednesday, a candidate for Holy Orders, had his first examination—four Presbyters assisting

26th, Monday, Confirmation was administered in private to one of the St. Stephen's Chapel flock, she being very sick.

September 12th, Wednesday, at Summerville, where, after "Morning Prayer," I preached.

30th, Monday, in New-York, at a meeting of a Committee on the Annual Report of the General Sunday School Union, I presided, and at night attended the Triennial meeting of the Trustees of the General Theological Seminary.

On several occasions, I attended the meetings of the Managers of our "General Sunday School Union." I attended the sittings of our General Convention, from October 3d, to the 22d inclusive, in Philadelphia.

October 13th, 19th Sunday after Trinity, at St. Thomas' Church, Whitemarsh, (Pennsylvania,) preached—confirmed nine persons, and made an Address. These services by request of the diocesan. Same Church, in the afternoon, preached.

25th, at St. James' College, Fountain Rock, Maryland, had the satisfaction of inspecting the apartments, the chapel, the grounds, the Philosophical instruments, and the Professor's dwellings of this valuable and most interesting institution, and of much conversation with its estimable officers, male and female, on its condition and prospects; also, of uniting with them and the students at noon, in the Litany, in their well arranged and appropriate chapel. It being Friday, the dinner to which I was

invited was more simple than on other days. There are now thirty-seven pupils. The natural scenery is variegated, (mountains, hills, dales, and a copious spring issuing from rocks,) susceptible of much greater improvement than art has yet effected; the garden and terraces are neat—the main building imposing, and all the buildings in good taste. But the *moral* scenery is that which here interests the imagination and the feelings. It is emphatically “a religious house.” One of the pupils is an Armenian youth, from Constantinople, sent hither for his education, by our Bishop, Missionary to Turkey. There is a Rector, Vice Rector, two Professors, who are clergymen, and a Professor of Natural Philosophy, who is a Layman. The salaries are either nominal, or of small amount. There is a spirit of disinterestedness, of zeal in the cause of Church education and of love for their holy and benevolent and arduous self-denying work, from which the best results, under the divine favor, may be anticipated.

October 27th, 21st Sunday after Trinity, at Washington City, in the morning I preached.

November 5th, a candidate for Holy Orders had his first examination.

November 6th, the same had his second examination.

15th, the same has his third examination, and at the same time, another candidate had his third examination.

17th, 24th Sunday after Trinity, at St. Philip's Church, John R. Fell and Nathaniel Hyatt were admitted to the Holy Order of Deacons—presented by Rev. A. Fowler. The Sermon by me.

24th, Sunday, the 24th after Trinity, at St. Paul's Church, Augusta, in the morning I preached on the obligation of sustaining *domestic* missions—there being a collection for them, by recommendation of the Bishops, at many of our Churches on this day. While the Wardens were making the collection, the very appropriate sentences in the Offertory, were pronounced by the Minister. In the afternoon, (the ministers who officiated, being Deacons,) I repeated the Absolution and Blessing.

26th, at Abbeville, I preached, after “Morning Prayer,” by the Rector, (Rev. A. H. Cornish.) The place of worship, (for consecrating which, to-morrow is the appointed day,)—as to its external appearance, and its internal arrangements, must be considered very creditable to the good taste and knowledge of Church architecture and principles of those who designed it—the chief one of whom,* being removed by death, we humbly trust, is partaker of far better satisfactions than the best temple on earth can supply. The portico, (Grecian,) the cupola, the door, the windows, the length, breadth and elevation, are all in good proportion, and the building is an ornament to the street which it faces and interrupts. The “holy table” is the object which meets the eye on entering the door. The chancel rail terminates the aisle, the desk and pulpit of the same height, are against the wall, to the right and left of the chancel, a little in the rear of the communion table—a door close to each of them opens into the vestry room. They are of black walnut, and the pews have a ledge of the same wood, so peculiarly appropriate in a Church, both as to its dark color, and superceding the use of paint. The

* The late Thomas Parker, Esq.

organ, a sweet toned one, has its gallery, and the bell its proper receptacle. Some of the acres of unoccupied land, close by, will, we trust, be secured for a Rectory and a School-house, which, in good old times, were ever regarded, not merely as useful, but necessary appendages of the Lord's house.

November 27th, at the same village, the Church was duly consecrated, under the name of Trinity Church, Abbeville. The "sentence of consecration" being read by the Rector, (Rev. A. H. Cornish.) After "Morning Prayer," by Rev. C. H. Hall, Deacon, of Connecticut, and the lessons by Rev. C. Page, Deacon, of Georgia, I read the Ante-Communion, preached and administered the Holy Communion. After a recess of about half an hour, "Evening Prayer" was read by Rev. C. Page,—baptism administered by the Rector to four adults, sisters, whom I confirmed, and the Sermon was preached by Rev. C. H. Hall.

28th, at same place, I read "Morning Prayer," and made a short address on the obligation and advantages of attending the services of the Church, although there might be no Sermon: the Rector read the Lessons.

November 30th, Festival of St. Andrew, at Columbia, a candidate for Priests' Orders had his examinations, and a candidate for Deacon's Orders had his second examination continued and concluded, also his final examination. Rev Mr. P. T. Shand and Rev. R. Henry, D. D., assisting.

December 1st, Advent Sunday, at Columbia, "Morning Prayer," by the Rev. President Henry; Sermon by the Rector, Rev. P. J. Shand. I admitted to the Order of Deacons Richard S. Seely, late preacher of the Methodist denomination; and to the Order of Priests, Rev. Robert D. Shindler, Missionary in Chester district, to the Order of Priests—the Rev. gentlemen above named concurring in the imposition of hands.—Both the ordained were presented by the Rev. P. J. Shand. In the afternoon, I pronounced the Absolution, the reader of prayers being a Deacon, confirmed 8 persons, whites, and made a short address. In the interesting scenes and reflections of the day, no one interested us more than the children of the Parish School, lately instituted here by the worthy Rector. It is at present confined to *female* children, and held daily by pious ladies, who attend in rotation, and have for their compensation the rich satisfaction of training for usefulness on earth, and we humbly trust for heaven, these poor ones, whose parents cannot provide for their education. Such schools will at once bless the community and strengthen the Church, and we hope will be introduced into our parishes generally. The Church and the School are old allies, who ought never to have been separated, and their reunion is one of the most favorable signs of the times.

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Our Theological Seminary.—The proceedings of the Bishops as a "Board of Visitors," (some of which we published in the last number of the Gospel Messenger,) have been continued since that date. The whole are now published in a pamphlet, to which we invite the attention of all who may have had any the least suspicion of the orthodoxy of our valuable institution, which owes "its first foundation" to South-Carolina, and has received from it some "nursing care." We may review this pamphlet hereafter, but at present merely quote.—"Bishop McIlvaine

was requested by the Presiding Bishop and some others of the Bishops present, to prepare and send to the Professor of Ecclesiastical History, for his answers, such additional questions as he should think important to the more correct ascertaining of the state of the Seminary."

"*Resolved*, That the Bishops, as Visitors, having visited the Seminary and inspected the same, do not find in any of its interior arrangements any evidences that superstitious or Romish practices are allowed or encouraged in the Institution."

"*Resolved*, That the Bishops deem the publication of the questions of the Bishops and the answers of the Professors the most appropriate reply to the current rumors respecting the doctrinal teaching of the Seminary."

Among the questions, in all 67, (43 by several Bishops, and 24 by the Bishop of Ohio,) are the following:—

"11. Are the works of Toplady, of Thomas Scott, and John Newton, and Blunt on the Articles, or any of them, used as Text Books, or publicly or privately recommended to the students in the Seminary?"

"12. Are the works of the Rev. Dr. Pusey, Messrs. Newman, Keble, Palmer, Ward and Massingberd, or any of them, used as Text Books, or publicly or privately recommended in the Seminary?"

"30. Is the Oxford Tract No. 90, used as a Text Book, or publicly or privately recommended in the Seminary, as teaching the true doctrines of the Church?"

"31. Is Calvinism, comprehending what are known as "the Five Points," publicly or privately taught or recommended in the Seminary?"

"32. Is any one of the Five Points of Calvinism publicly or privately taught or recommended in the Seminary?"

"43. Is the doctrine of "limited Atonement" and of "Reprobation" taught in the Seminary?"

"To the 13th question, (says Professor Moore,) I answer, that in my department, I have no reason to complain of want of "diligence" in the majority of the students; that I cannot pretend to judge of their "piety;" that I believe them to be orderly; and that I think the "general tone of their manners and behavior" good."

"The examinations, annual and semi-annual, have been regularly held according to the provisions of the Statutes; and while the variety in attainment has been observed, which is inseparable from so numerous a body of learners, the general result has always been satisfactory—honorable alike to the Professors and Students. The Trustees feel themselves justified in adopting the language of the Report made in June last by the *Committee on the final Examination of the Students*. "In addition to the testimony grounded upon the performances and proficiency of the Students of the several classes, the Committee desire respectfully and explicitly to state, that not only the whole course of study pursued, but the whole tenor and tone of the sentiments elicited from the Students by the questions of the Professors, appeared to be in perfect accordance with the doctrines, discipline, and worship of the Church, and such as were calculated to sustain its elevated character, and command the public confidence and respect."

"In conclusion, the Trustees feel assured that the General Theological Seminary has never been in a more healthful condition than it is at the present time. They humbly trust that through God's blessing it will continue to pursue steadily and faithfully the end and aim of its establishment, and to merit the full confidence and support of the Church in the United States."

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The "Spirit of Missions" for October, contains the "Diocesan Annals" of South-Carolina, prepared by one of our worthy Presbyters. It is peculiarly interesting to us, but valuable to all. The Map appended shews into how large a part of "our own native land," our "Church" has yet to enter. Surely in looking abroad, we are not to overlook home. These extracts are worthy of special notice. Facts (as to Whitefield's irregularities) "were fully proved, and a final decree passed, suspending him from his office. With whatever admiration the splendid talents and fervent piety of Mr. W. may be regarded, there will, we apprehend, be found few Churchmen at the present day to cavil at the justice and propriety of this decision. Mr. W. had bound himself by the most solemn subscriptions and promises voluntarily undertaken. He had, on many occasions grossly and notoriously violated those subscriptions and promises. He appears to have had every opportunity of defending or excusing his course. But he chose to throw contempt on the Court, and set its authority at defiance. He appears to have labored under the delusion that he spoke by inspiration, and was not, therefore, to be controlled by human laws. He proceeded as if no sentence had been passed against him."

"1742 was signalized by the opening of a school, under the patronage of the Rev. Mr. Garden, for the instruction of the negroes. Two intelligent negro boys were purchased, and educated as instructors of others; and so little as 1819 persons were living who had been taught by them. The laws of the State do not now allow any attempts to be made by other than the owners to teach slaves to read. But the unhappy strictness of the laws on this subject has been forced upon the Legislature by the imprudent interference of persons, whose efforts had no other effect than that of exciting discontent among those whom they professed to be endeavoring to benefit."

"Of late years, extensive and persevering efforts have been made to convey to these benighted children of Africa the knowledge of Christ and the way of salvation orally, after the Lancasterian system. The liveliness of this system, requiring all to speak together, or at intervals, each one in his turn, overcomes the natural drowsiness and inattention of the negro race, and has already been productive of immense good.— Besides, many of them take unwearied pains in teaching each other orally, and whole plantations can be found where every young negro has been taught the Lord's Prayer, the Creed, and most of the Catechism of Bishop Ives. In 1742, was published a Charge of the Bishop of London, in which he repels as a slander the accusation of gross immorality and negligence of duty among the clergy of the plantations, and at the same time exhorts them to diligence and earnestness, to take every means of making the people acquainted with the excellences of

the public offices of the Church, and to oppose the malice of ungodly men by holy and blameless lives."

"Respecting the West, the Church Almanac estimates the Episcopalians of the United States at $1\frac{1}{2}$ millions; they have given at the rate of 4 cents each, per annum, for Domestic and Foreign Missions; 2 cents each for Domestic Missions; for 12 months past, 1 cent each, leaving us a debt of \$15,000. Missions in the West will never flourish as they ought till Eastern piety can be warmed to a self denial, which shall measure itself by some larger offering than 1 cent per annum."

A part of the able argument of the Hon. Horace Binney, (a zealous and most useful Layman of our Church,) on "charity," enriches this number. In his Report, the Missionary (now Bishop Southgate,) at Constantinople, writes:—"My experience thus far has taught me that it is not necessary to confidence that we possess in all respects the same institutions and usages, but that we be able to present all the essential and ancient marks of the Church of Christ, that we do nothing secretly or underhandedly, and that we make it manifest that our purpose is not to proselyte or to produce schisms. There are no Christians who can speak as we can of the ancient faith, of the faith which justifies, of holiness and good works, of corruptions and abuses, because there are no others that can at once establish confidence in their ecclesiastical character, and appear as not intending proselytism. Our non-episcopal brethren fail necessarily in the first respect, and the Romanists in the second. This is a consideration of great importance, and it ought never to be forgotten." You will remember that the Christian Knowledge Society was expected to furnish us with means for translations. Under their direction, and at their expense, I have had translated the greater part of 'Nelson on the Festivals of the Church;' a work admirably suited to the wants of the Eastern Churches. I am now publishing a portion of it, which has been approved by the highest authorities in the Armenian Church. Another work, of still higher importance, viz., the translation of the Prayer Book into Armenian, was begun in January."

No obituary is more worthy of republication than this of a noble pair of brothers:—"It was his settled plan for life, to devote *one fourth* of his income to the service of Christ in his Church. This plan he acted on until his death, yet, so humbly and secretly, that, until lately, it was not known to any person but myself. He unfolded his plan to me, (enjoining on me strict secrecy,) and many a large offering has he made through my hands, with the utmost care that no one but myself should know from whom it came. I have known but one person who resembled him, viz., Arthur Lee, his brother-in-law, and intimate friend, who died about three years since, at Louisville. Both lived, so far as the human eye could see, for the glory of God and the extension of His name and Church. Both were ready for every good work, and both had solemnly consecrated *one fourth* of all that they possessed, and might possess, to religious and charitable purposes."

The amount reported is, for Domestic Missions, \$784. From South-Carolina, \$141; for Foreign, 122; from South-Carolina, \$136.

The Spirit of Missions for November, contains the Triennial Sermon, by the Bishop of Rhode Island, and an appropriate and eloquent one it is; and the urgent appeal for our Western States by the six Bishops

there, also in full the proceedings of the Board of Missions, at their Triennial meeting. The Archbishop of Canterbury, in reply to our Board, states that £8000 has been raised for the Chinese Mission; that it is *delayed* till the British Chaplain has had time for forming an opinion as to its practicability, and "we could satisfy ourselves that there was a fair prospect of success." Within the last three years, for the Missions of our General Society, \$190,000 have been contributed, being \$22,000 more than in the preceding three years; towards the Episcopate for our North American Indians, a Presbyterian has contributed \$1100—subscription for its full endowment (\$20,000) are still solicited. There are now, under this Board, Domestic Missionary Stations 123; Missionaries 96; Foreign Stations 13; Missionaries, Clerical, 16; Lay 41; Pupils, about 1000. The "Spirit of Missions" has an increase of subscribers, and now supports itself. Systematic charity, thoroughly adopted, is declared by the Board to be *needed* for the enlargement (we might add the *sustaining*) of our Missionary efforts, and the clergy are called upon to recommend it. Two additional Missionaries, at a salary of \$500 for the Mission at Constantinople, are to be appointed. To *this* diocese, nothing is more interesting than the Rev. Cleland Kinloch Nelson's Report, as to his labors among the blacks in Virginia: He says, "at the present, from two to three hundred are brought under the ministrations of the Gospel every Sunday. The increased interests of the congregations is more remarkable still. I have never, in my whole life, witnessed such intense interest as is sometimes manifested. If I have ever felt that God was present in a congregation, it has been when I have seen some hundreds of these poor ignorant creatures attentive and interested to a degree that would savor of vanity to relate. By visiting the sick and the dying—by speaking to them kindly wherever I meet them—by showing them any other little attentions and kindnesses in my power, I have gained their entire confidence. By prayer-meetings at night during the winter, and early in the morning, or late in the evening during the summer, this interest is kept up. I have made the experiments of Oral Sunday School and Catechetical instruction with the young, and find it successful beyond my expectations. I have two religious services every Sunday, and generally two during the week. Some few have become true Christians, and several are deeply interested. After twelve months experience, my increased conviction is, that, with a little faithful effort, much may be done for the religious improvement of our land."

The "letter of fatherly counsel and advice," to the Bishop of China, signed by all the Bishops present at his consecration, has among others, these touching and judicious remarks.—"Earnestly, then, would we exhort you to live near to God. Cultivate, assiduously, all the graces and virtues of the Gospel; abound in acts of devotion and benevolence; and so let your light shine before the Heathen, that they, seeing your good works, may glorify your Father who is in heaven. . . . In the performance of your Episcopal and ministerial duties, you will, of course, keep in mind the solemn promise and oath which you made at your consecration; and administer the *word, and sacraments, and discipline, as Christ hath commanded and this Church hath received the same.* One important means of extending the influence of the gospel in heathen land, is the *establishment of schools*, in which its hallowed principles may

be sowed in infant minds, and generations be trained up in the knowledge of its saving doctrines and hallowed precepts. To this important work we are glad to find your attention has been turned; and we trust that the funds which benevolent Christians have pledged for the purpose, will enable you to establish Christian seminaries which will prove radiating points of spiritual illumination in that dark land, and afford many blessed illustrations of that inspired proverb, "train up a child in the way he should go, and when he is old he will not depart from it." May he make you an instrument of planting and gathering a Church in which He will delight to dwell; where many will be brought to the laver of regeneration, the laying on of hands, and the supper of the Lord! And, in the great day, when all must give an account of their stewardship, may you approach the throne, surrounded by multitudes saved through your instrumentality, and say, "Here am I, Lord, and the children whom thou hast given me." And now, brother beloved in Christ, we bid you and the youthful ministers of Christ who accompany you in your mission to the heathen, an affectionate farewell! We charge you before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the word—be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine: and, when the chief Shepherd shall appear, you may receive a crown of glory which fadeth not away."

The Bishops are earnestly requested to bring before their clergy the necessities of the Foreign Committee and importance of immediate efforts to replenish their exhausted treasury.

The amount reported is, for Domestic Missions, \$1492. From South-Carolina, \$112. For Foreign, \$1822. From South Carolina, \$784.

Obituary Notices.

A large circle of friends have been recently summoned to drop the parting tear at the removal from them and from all earthly scenes, of Mrs. MARY MYDDELTON, who finished her mortal pilgrimage, in this city, on the 25th of October last. Many equally pious individuals have passed from the world to the abodes, as we may reasonably hope, of the blessed, but few have bid adieu to the present life, whose walk and conversation were more consistent and instructive, than were those of this amiable lady, for several years previous to her decease. The natural qualities of her heart seemed to be of the kindest character,—prompting her, as opportunity offered, to deeds of friendship and benevolence, and rendering her, in her intercourse with society, an object of esteem and endearment to all who knew her sufficiently to form any judgment of her worth. She lived for others more than for herself, and strove to be useful at all times, but, especially, when any exertion on her part was needed to alleviate the sorrows, or relieve the sufferings of the afflicted. In no instance, as far as is known to the writer, did she falter in the discharge of her duty, and by no person could duty have been performed with less ostentation and greater alacrity and self-devotion, than it was by her.

She aimed at the possession and exhibition of a "meek and quiet spirit," and her daily conduct shewed that her efforts, in this particular, had not been unsuccessful. Her deportment continually exemplified that union of mildness and fortitude which form so beautiful a combination and constitute such charming ingredients in female excellence. In most, if not all respects, she sustained the dignity and manifested the loveliness oftentimes characteristic of her sex, and, in every relationship of life, she laboured and not in vain, to fulfil her obligations with propriety and fidelity.

These happy traits, of which we have spoken, received an additional value from the religious influences which appeared to guide and govern all her actions. She had long professed her faith in the Saviour, and had uniformly witnessed the sincerity of this confession by the piety of her demeanor, and the Christian bearing of her principles and practice. Warmly attached to the "Church as it is," she sought for no peace without its pale, but endeavored

to follow its holy teachings in all things, and to tread, with undeviating perseverance, in its holy paths. The greatest comfort of her life, we believe, was to engage in its services,—to pour out her prayers and thanksgivings in the language of its sacred ritual, and to participate in its solemn ordinances. Sunday and week day. Fast day and Festival day, when physical inability did not prevent, she repaired, with steady steps to the house of God, and there doubtless with humble reverence and heartfelt devotion, she looked and longed and asked for fresh supplies of grace and strength to enable her, in fulfilment of her Baptismal and Confirmation vows, to continue Christ's faithful disciple to the close of her days. And these supplies she obtained, in no small measure, if we may judge from her behaviour under the many dark scenes of earthly trouble, (so trying, to the uttermost, to the Christian's faith) through which she was called to travel in her progress onward to the end of her course.

Few have been more afflicted, in every variety of form and severity, and none could have borne their visitations with more unwearied patience, uncomplaining submission and perfect resignation to the will of her heavenly Father, than did she. In these points particularly, her light shone out with peculiar lustre, and her example was the admiration, and the imitation of it the ardent desire of many who were privileged to witness it.

Through much tribulation she has entered, as we may confidently conclude, into the rest of the people of God, for her death-bed conversations gave abundant tokens of her acceptance from above and of the reservation, for her, of a bright and blessed and enduring inheritance, where a "weight of glory" has been promised to be wrought out for the faithful follower of Christ, by the sufferings of time. She viewed the approach of the "last enemy" without dismay. All within her was tranquillity, nay, joy:—a "desire to depart,"—evidencing itself in several ways, but, chiefly, in her frequent ejaculations, as she drew nearer and nearer to the grave of, "come Lord Jesus,—come quickly."

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| 15. <i>Third Sunday in Advent.</i> | 26. <i>St. Stephen the Martyr.</i> |
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| 20. | 28. <i>The Holy Innocents.</i> |
| 21. <i>St. Thomas the Apostle.</i> | 29. <i>First Sunday after Christmas.</i> |
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THE BOOK OF HOMILIES.

RECOMMENDED BY THE BISHOPS.

Published by Edward C. Biddle, Philadelphia.

Certain Sermons or Homilies appointed to be read in Churches in the time of Queen Elizabeth; to which are added the Constitutions and Canons of the Church of England, as set forth in the year 1603: with an Appendix containing the Articles of Religion, Constitution and Canons of the Protestant Episcopal Church in the United States of America.

Just published and for sale by

A. E. MILLER.

Charleston, April 13, 1844.

My Dear Sir,—I received, yesterday, a copy of your edition of the Homilies. In typography and binding, it is the best edition which has ever met my eye, and the valuable work has additional value from your appropriate Appendix. For this gift be pleased to accept my sincere thanks.

In reply to your request of "a few lines recommending the work," it appears to me sufficient to state that—no churchman can have a stronger recommendation of "the Book of Homilies" than the facts, that it is recommended by "the Church;" that the Church of England has deemed it worthy of a *special* recommendation in one of her Articles (the 35th;) and that "the Prot Episcopal Church of the United States of America" also recommends it, in the same article, with qualifications which do not affect its general character.

But the book is not merely a useful one, it is *necessary* to the members of our church, so far as "the homily of justification" is concerned, as the 11th article cannot be understood without a reference to that homily. We might add, that in addition to "the Book of Common Prayer" and the "ancient authors," referred to in the preface to the ordinal, "the Book of Homilies," is the *only one* recommended by our branch of the Church.

To the non Episcopalian it might be said, that he cannot, without studying "the Book of Homilies," understand the principles of "the Church of England," and of "the Prot. Episcopal Church in the United States of America;" and that from that book can he obtain the best instruction as to Christian doctrine (for example on the controverted point of faith and works) and as to Christian duty (for example on fasting, on alms deeds, and against drunkenness.)

I remain, respectfully, your obliged,

C. E. GADSDEN,

Bp. of the Prot. Epis. Ch. in the Diocese of S. C.

GREGORIAN AND OTHER ECCLESIASTICAL CHANTS,

(Lately introduced among Negroes.)

Adapted to the Psalter and Canticles, as they are pointed to be sung in Churches. From the second London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. Versicles and Responses, from Tallis' Cathedral Service. To which are added, Kyrie Elieson, Sanctus, and Responses to the Decalogue.

CANTICLES OF THE CHURCH;

Being portions of the services which may be "said or sung,"—pointed and arranged in bars corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service. Published by J. A. Sparks, 161 Fulton-street, New-York, opposite St. Paul's, and for by A. E. Miller, Charleston, S. C.

NEW BOOKS.

Cotterill's Family Prayers, chiefly derived from the language of Scriptures, and the Liturgy of the Church of England. Carefully revised by W. W. SPEAR, Rector of St. Luke's, Philadelphia, late of St. Michael's, Charleston.

Jackson, Sanderson and Cosin, on the Church. Edited with introductory remarks, by Wm. Goode, M. A.

Village Dialogues, between Farmer Littleworth, Thos. Newman, Rev Mr. Lovegood and others. By Rev. Rowland Hill, A. M.; from the 1st London edition, in 2 volumes.

The School Girl in France; containing a variety of interesting Stories.

Thoughts on Peace, for the Christian Sufferer.

Thoughts on Immersion; or the modes of Administering the Holy Sacrament of Baptism, &c. By Wm. H. Odenheimer, A. M. Rector of St. Peter's, Philadelphia.

Thirza, or the Attractive Powers of the Cross. Translated from the German, by Eliza Maria Lloyd.

An Apology for the Apostolic Order and its Advocates, in a series of Letters addressed to the Rev. John M. Mason, D. D.; by the Rev. John H. Hobart, an Assistant Minister of Trinity Church. Second Edition, with Notes and an Index. Edited by Bishop L. S. Ives, of North Carolina.

A. E. MILLER.

Receipts for the Gospel Messenger for the following years :

| | | | |
|--------------------------------------|----------|------------------------|----------------|
| Amount brought forward received, for | 1844. | | |
| Vol. XXI. | \$342 00 | Mrs. Otis Mills, | \$3 00 |
| 1844. | | Dr. Fraser Walterboro, | 3 00 |
| Rev. Edward Philips, | 3 00 | Rev. C. P. Elliott, | 2 50 |
| Mrs. Robert Wilson, | 3 00 | | |
| | | | <hr/> \$356 50 |

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in South-Carolina—Treasurer, Thomas Gadsden, Esq., office in Law Range, Broad street, next to the State Bank; Library in Chalmers-st. Open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10; subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Isaac Ball, East Bay, corner of Vernon-st.; Librarian, Miss Cobia, Wentworth, near Pitt-street, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

SCHOOL OF THE DIOCESE.

The Conventional School Committee beg leave to inform the public that the Male School, under the charge of the Protestant Episcopal Church in this Diocese, will be opened at the Rectory of St. Philip's Church in Wentworth st., and that the Rev. P. T. Babbitt, a Presbyter of the Church is elected Principal thereof.

Its exercises will commence (Providence permitting) on the first Monday of January next. Mr. B. will receive boarders. The terms of tuition will be the same as those of other schools in this city.

Further information may be had from any of the undersigned members of the Committee:

Rt. Rev. Dr. GADSDEN.

Rev. Dr. HANCKEL,
Rev. Mr. YOUNG,
Rev. Mr. WALLACE,
Rev. Mr. TRAPIER,

D. I. M. CAMPBELL.
C. G. MEMMINGER, Esq.
EDW. M'CREADY, Esq.
JAS. H. LADSON, Esq.

RECEIVED FROM BALTIMORE.

Bishop Whitingham's "What is the Church."

Letter to a Methodist, by a Presbyter.

Wesley on Baptism, Wesley and Cook's Letters.

Lectures on the Priesthood, by Bishop Henshaw.

The only Ministry recognized in the Church.

Bishop Henshaw's Theology for the People, at \$1 75.

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THE DISTANT HILLS,
SHADOW OF THE CROSS.

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} with beautiful Illustrations.

A Gift for the Holidays.

A. E. MILLER.

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Received and for sale by

A. E. MILLER.

Those who have not complete sets of this interesting publication, must avail themselves of this opportunity, as the surplus copies are wanted to be returned to the publisher in New-York.

MAP OF SOUTH-CAROLINA.

The map of South-Carolina, published for the use of the members of the Protestant Episcopal Church, in which are designated the localities of our Churches and Chapels.

For sale by

A. E. MILLER.

CHARLESTON

PROTEST

BY MEMBERS

With the approval of

Vol. XXI.]

Front view of

To whom all

PRINT



The Profits, if

POSTAGE

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